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CONTENTS

Religious and Character Education—An Introduction	Page 49
Shall We Teach the Bible in the Public Schools? Yes! John Clarence Petrie	Page 50
Shall We Teach the Bible in the Public Schools? No! E. Burdette Backus	Page 51
More Objections to Religion and the Bible in Public Schools Joseph Lewis	Page 52
The Teaching of Religion in the Schools James H. Leuba	Page 54
Religious Emphasis at Indiana State Teachers College Ralph N. Tirey	Page 56
Character Education Clement T. Malan	Page 58
Character Education through the Curriculum	Page 59
Improving the Character Education Opportunities of Extracurricular Activities Harry C. McKown	Page 60
Character and Race Relations John W. Lyda	Page 63
Sex Education J. R. Shannon	Page 64
Implications of Research in Character Development for Teacher Education Helen Ederle	Page 66
Religion and Education—Past, Present, and Future Lyll W. Southcott	Page 68
Teaching Religion in a Democracy Edward R. Bartlett	Page 70

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Religious and Character Education

—An Introduction

For many years, particularly the past twenty, religious and character education has been a lively issue in American public schools. Dispute over this moot subject got a fresh impetus in Indiana in 1941 because of a misunderstanding or misinterpretation of an act of the Indiana General Assembly in 1937, which required "each and every teacher who is employed to give instruction in the regular courses of the first twelve grades of any public, private, parochial or denominational school in the State of Indiana to so arrange and present his or her instruction as to give special emphasis to common honesty, morality, courtesy, obedience to law, respect for the national flag, the constitution of the United States and the constitution of the State of Indiana, respect for parents and the home, the dignity and necessity of labor, and other lessons of a steadying influence, which tend to promote and develop an upright and desirable citizenry" and which required the state superintendent of public instruction to "prepare outlines or studies with suggestions such as in his judgment will best accomplish the purpose . . . and . . . incorporate the same in the regular course of study for the first twelve grades of all schools of the State of Indiana."

Perhaps there is no field of human interest which arouses such bitter dispute as religion. Merely because it is a delicate subject is no reason for shunning it, however. Only cowards or men with sinister motives will suppress discussion of debatable issues, even though intensely emotionalized at times. The truth about any subject will be learned more readily by bringing its discussion out into the open. No wiser counsel was ever given than that by Gamaliel, who, when two

early Christian leaders were brought to him for judgment, said, in effect, "If these men be right, persecution can not stop them; if they be wrong, give them enough rope and they will hang themselves."

Many questions arise when educators begin taking positive action on this particular issue. In the first place, just what, exactly, constitutes character education? Is it so tied to religious education that the two are inseparable; or are they two distinct subjects to be treated as such? How far have the public schools the right to carry religious instruction?

Strictly speaking, religion and character are two separate and distinct things, although functional religion affects character. And Bible study is still a third thing. In actual experience, however, the three intertwine. Rev. Backus says that religions and Biblical education can not be dichotomized, and Rev. Petrie calls religion "the great character-making agency."

Religion deals with man's relationship to a god, as Joseph Lewis points out in his contribution in this issue of *The Journal*, and character deals with man's relationship to men. No one, it seems, will argue about the desirability of character education, in public school and elsewhere, although disagreement arises at once as to means. It is with reference to religious and Biblical education in public schools that sincere thinkers see differently. (Incidentally, the portion of the 1937 Indiana statute quoted above does not either use the word "character," or "religion," or "Bible." The items required by the law to be taught in all public, private, and parochial schools are clearly traits of character and good citizenship. It is too bad that religion and the Bible got dragged

into the interpretation of the law.)

Man behaves as he does because he is a human being. He is born with certain distinguishable and distinguishing natural urges which motivate his behavior and out of which all his actions directly or indirectly grow. It is a mistake to regard this bundle of urges as either good or bad. Human nature is neither intrinsically good nor intrinsically bad. It simply is — period. The goodness or badness grow out of the expressions man gives these urges in social situations. It is as natural to serve as to steal, to love as to loathe, to have mercy as to have malice. If one expresses his urges in ways which contribute to ultimate happiness of all, there is virtue; if in ways which contribute to ultimate unhappiness of all, there is vice. The place of education, therefore, is to influence people to choose between their urges and to express all in ways which are personally satisfying and socially sound. Education which does this is character education, regardless of the form it takes or the agency which does it.

No contributor to this issue of *The Journal* (outside the editorial staff) read the articles of any of the other writers, except, of course, Dr. Bartlett. Rev. Petrie and Rev. Backus each knew the other was writing on the opposite side of the same subject. The remaining writers all knew their contributions were to be published in this special issue of *The Journal* featuring religious and character education.

The response in the way of contributions was so generous that it is necessary for the editors to carry some of the articles over for the March issue. We regret, however, that the articles by Miss Ederle and Mr. Lyda in this issue and those which will be printed in March were all submitted too late to be included in Dr. Bartlett's excellent critique.

The Journal is grateful to all contributors, some of whom exposed themselves to censure in order to help us all see the light. To thus take a stand gratuitously is in itself a distinct mark of character.

Shall We Teach the Bible in the Public Schools? Yes!

John Clarence Petrie

Rev. Petrie is minister of the Unitarian Church at Houston, Texas. The July, 1945 issue of the JOURNAL contained an article by Rev. Petrie on the familiar subject of science and religion. The editors are again pleased to present his view on a much-discussed question. The opposite view is presented by Rev. Backus on the following page.

"It has been estimated that approximately one half of the children and youth in the United States receive no religious instruction outside the home." This statement from the 1940 White House Conference on Children in a Democracy is backed up by a bulletin of the School of Education, Indiana University, June, 1937. It may not be a high tribute to pay Americans, but nevertheless it is probably true that if the education now imparted in our day schools were left to the will of parents and children the way religious education is left, not more than half our children would be in school. Whether we like it or not, common education must be compulsory to be effective. The churches, in achieving as high a percentage as they have, are to be given tremendous credit.

But America was founded on religious principles. The sacredness of human personality; the institution of home, marriage, and children; the virtues of honesty, justice, diligence; these are much more deeply rooted in the Christian tradition than we realize. But religion is losing ground, and so are our common morals. In Texas, nearly one of every four marriages winds up in the divorce court, and that in a state which does not provide for alimony! Texas has a falling birth rate which in a few decades

will bring a greatly reduced school population, increase the preponderance of old people over young, and change the whole exuberant character of its people. Texas is the land of great open spaces so that it is not overcrowding, but selfishness, which brings about such a threat. Juvenile delinquency and downright crime are appalling. We are increasingly a literate people and we have the world's highest standard of living, but we are losing the incentives to sacrificial living. The great cry for security, a security for which we are willing to sell our freedom into the hands of bureaucrats and planners, is part of the decay. Can we regain the faith — not necessarily the theology — which attended the foundation and youth of our nation? Can we do it without placing a great deal more emphasis upon moral and character training than we have? Can we go on making secular studies obligatory, as though life or death depended upon them, while relegating religion, the great character-making agency, to backwaters?

Some such considerations have led to experiments with weekday classes in religious education for public-school pupils. A full description, together with sets of tables showing the success with which the experiments are meeting, is to be found in *Office of Education Bulletin*, 1941, No. 5 (*Weekday Classes in Religious Education*). Classes meet sometimes once a week for a full period; sometimes there are two and even three full periods a week. Parents must request the attendance of their children, but once the child is enrolled, attendance is

compulsory for credit just the same as in any other subject.

At present, there are between five hundred and six hundred school systems in the United States making use of some one of the forms of released time for religious education. Where plans are well worked out, where the teaching is of a high order, where the courses are thorough, the systems continue the released time year after year; where other conditions prevail, the practice falls into disuse.

The plan now being worked out by the Houston, Texas, Independent School Board provides that there shall be a full course of Old and New Testament given to any pupil in the high schools whose parents request it. Instruction will be in the school buildings. The clergy of the city have been urged to go over the curriculum material with a view to offering suggestions. Teachers will be regular public-school teachers but with added courses in the Bible to their credit.

The only objections this writer can see to the Houston plan would be that fundamentalists, modernist orthodox, liberals, and radicals among the protestant groups do not see eye to eye in Biblical interpretation. Where the objection is deep-rooted, the parent does not have to ask for the training. If great numbers refuse to elect the courses, they can not reach enough to be effective. Only time will tell. Speaking from the position occupied by middle-of-the-road members of one denomination, as well as for a good many tolerant-minded among other denominations, this writer can say after careful examination of the syllabi that he is not only willing but eager to have the children of his church elect the courses. He should like to have those same children for regular sessions in order to correct viewpoints of which he might not approve. But he should prefer the child to entertain a few ideas, if necessary, not agreeing with his own than to continue in his present ignorance. It is because of the inadequacy of the Sunday School that the writer has voted in favor of weekday Biblical education.

Shall We Teach the Bible in the Public Schools? No!

E. Burdette Backus

Rev. Backus is minister of All Souls Unitarian Church at Indianapolis, Indiana. Representing the same religious denomination as Rev. Petrie, he is free to disagree with him radically without stirring up denominational disputes. Rev. Backus took an active stand against a proposal for religious education in Indiana over two years ago, suggesting instead attention to character education.

Periodically we are subjected in this country to pressure for the teaching of religion in the public schools, particularly through the introduction of the Bible into the classrooms. The motives for this are for the most part laudable. Men and women deeply concerned for religion, and aware of its important role in the development of individual character and social stability, very naturally want to use the powerful instrument of the public school to bring the influence of religion to bear on the lives of the children of the country, especially when they see that such a large portion of the children are not reached by the churches. We are at the present time experiencing a strong recurrence of this pressure.

But admirable as the motives of those who advocate the introduction of religious instruction into the schools may be, the method which they are taking to accomplish their ends is fraught with grave dangers, so grave that many of the best friends both of the schools and of religion feel constrained to resist the movement with all their power. There is a long history of debate and legislation in various states of the country over this question, and for the most part our citizens and the courts have come to the con-

clusion that it is wiser, more consistent with our American principles, to keep the teaching of religion out of the public schools. We will present the main arguments which have led to this conclusion, confining ourselves to the question of teaching the Bible in the schools.

There is no principle more firmly established in America than that of the separation between church and state. Our schools are state institutions and they have been kept secular in order that they may conform to this fundamental American concept. The introduction of the teaching of the Bible into the schools tends to the violation of this cardinal principle of our country, and it has been so decided in the judgment of numerous courts throughout the country when the matter has been brought to trial. Not long ago, the effort was made to introduce the teaching of the Bible into the schools of Virginia. The Baptist General Association of the Old Dominion presented to the legislature a Memorial opposing the plan on the ground that it constituted a violation of the Virginia statute of religious liberty written by Thomas Jefferson.

The proponents of the measure do not, of course, concede the justice of the charge that teaching the Bible in the classroom is a violation of the principle of separation of church and state, but the preponderance of judicial decision has been against them. The plain truth is that the Bible is essentially a religious book, not only by virtue of its content but also by the use which has been made of it, and the introduction of it into the schools inevitably brings in its train

all the tensions and controversies of sectarianism.

We must remember, that despite all the protest to the contrary, the Bible is a sectarian book. The Roman Catholics use a version that differs widely from the protestant version, containing a number of books that are not included in the latter. The attitude of the two great divisions of Christianity differs fundamentally; for the Catholic, the authority is in the Church; for the protestant, it is in the Bible. The Jews do not include the New Testament in their scriptures. And it must not be forgotten that the public schools belong quite as much to those men and women in our population who reject entirely the belief in the sacred character of this ancient literature and who object to having it taught to their children, as they do to the religious groups.

Personally, I should be very happy to have the teaching of the Bible introduced into the public schools provided it could be done in the same manner in which any other literature is studied. But this is manifestly impossible because of the way in which the Bible is entangled in the religious emotions of the people. Were it taught as I have suggested, the parents of orthodox persuasion would immediately protest that the schools were trying to make Unitarians out of their children. And I have an equal right to protest when the Bible is taught in a manner which tends to inculcate the view of the Bible which is held by the orthodox.

That sectarian bias would inevitably intrude itself into the teaching of the Bible is admirably illustrated by an incident reported to me by the parents of children in my own congregation. A few years ago when these children were attending public school, the Bible was taught in the classroom. In an examination the question was asked, "Who wrote the first five books of the Bible?" The child of these Unitarian parents answered as she had been taught in her own Sunday school that the first five books were a

(Continued on page 65)

More Objections to Religion and The Bible in Public Schools

Joseph Lewis

As Rev. Backus pointed out in the preceding article, religious tolerance should extend not only to followers of any sect but also to followers of none. *The JOURNAL*, therefore, invited a brilliant leader of freethought to contribute. Mr. Lewis is president of Freethinkers of America, with National Headquarters in New York, and has devoted the major portion of his life to popularizing and disseminating the doctrine of freethought and fighting to maintain church-state separation. Among his publications are: *THE BIBLE UNMASKED*, *THE TYRANNY OF GOD*, *SPAIN: A LAND BLIGHTED BY RELIGION*, *VOLTAIRE THE INCOMPARABLE INFIDEL*, and *ATHEISM AND OTHER ADDRESSES* (which contains essays on "Jefferson the Freethinker," "Franklin the Freethinker," "Burbank the Infidel," "Should Children Receive Religious Instruction," and "The Bible and the Public Schools.")

Despite the fact that one of the basic tenets of American democracy is the separation of church and state, the United States has always had a wilful minority of churchmen who have been dissatisfied with the bill of rights, and have sought to impose the dogma of religion upon what has been regarded in all civilized countries as a secular function — the training of children. And, it is difficult to see what could be more detrimental to the well-being of the child and to the proper functioning of the school system than religious instruction and compulsory Bible reading.

Religious instruction in the schools stands indicted on two counts: The fundamental purpose and the actual indoctrination of religion are directly opposed to that freedom to seek the truth which should be the basis of education, and it flouts the modern educational doctrine that children

should learn by working together, rather than by being exposed to moral preachments. Moreover, where religious instruction has been permitted to interfere with education, it has planted the seeds of racial and doctrinal superstition, and emphasized the differences among children, rather than pointing out their similarities.

At the outset, let me define what is meant by religion. Religion is that which deals with man's relationship to a god and all the ceremonies attendant upon that belief. It consists of praying, in making sacrifices, in observing feast and fast days, and in the worship and fear of a god. To give any other definition of religion is to confuse the issue in an attempt to avoid its implications.

Religious instruction consists in inculcating into the mind of the child the doctrine of a particular dogma. It does not matter what the dogma is. The mere fact that it is based upon a presumably infallible revelation is sufficient to exclude it from the mind of the child.

All religious systems and all religions are fundamentally based upon the fear of a god. And the religious tenet that "the fear of the Lord is the beginning of wisdom" is contrary to every principle of enlightened education. Nothing has proved more harmful and detrimental to the building of character than the inculcation of fear into the mind of the child. We can not expect children who are saturated with fear to grow up to be intellectually free and morally courageous men and women. Any instruction that carries with it a fear reaction should be avoided as the plague.

Religion belongs in the field of speculative philosophy. And I challenge anyone to disprove the statement that there exists today a single system of religion that has for its basis anything other than speculation. What an injustice it is, then, to impose upon the mind of the child a speculative philosophy when the most acute adult minds are baffled by it.

The child has enough task in understanding the simple things in life, without complicating his mentality with propositions impossible of solution. To burden the child's mind with anything but the truth is to handicap his whole mental machinery. And it is because religions are based upon faith, and not upon proven and indisputable facts, that we have so many diverse and conflicting systems.

It is the contention of some that it is better to teach children "some kind of religion" with the hope and expectation that when the child becomes an adult, he will then be able to determine for himself whether the religious instruction he received was true or false, and whether it should be retained or rejected. If the harm of such instruction was merely its stupidity, then there would be no need for its condemnation. But the leaders of organized institutions of religion know that that which is impressed upon the mind of the child before the age of seven molds and shapes the child's character. To inculcate religious dogma into the mind of the child, with the hope that when he grows older he will discover its falsity is to perpetrate upon the child irreparable harm. What would we think of a teacher who taught a child the wrong principles of grammar and gave her excuse that when the child grew up, he would then be able to distinguish between the wrong instruction and the right principles?

If children given religious instruction were more moral and offered better examples of proper conduct than those children whose education consisted solely of ethical instruction and moral precepts, then there would

Teachers College Journal

be no question about its benefits. But the facts are on the other side.

Perhaps the most important and significant educational test in recent years was detailed in a paper read before the International Congress of Psychology held at Yale University in 1929, when Professor P. R. Hightower of Butler University made the startling report of an examination of more than 3,500 children. The *New York Times* reported his address with this caption:

STUDENTS OF BIBLE FOUND
LESS HONEST

Professor Hightower said: People have been saying for years that if you give children a knowledge of the Bible they will walk the straight and narrow way. The results show they will NOT walk the straight and narrow way. It does indicate very definitely that mere knowledge of the Bible itself is not sufficient to insure the proper character attitudes."

A child must be taught the morality we wish him to follow. In facing the facts of life, there is no magic wand by which we can accomplish what we desire. We must work and labor for what we want. We must be trained to perform our labors. It is a slow and painful process. Any one who has taught children knows how difficult it is. If we could teach children morality by merely reading a passage from the Bible every day, then every child would be a moral genius. The teaching of morality is a far more difficult task than most people realize. Give us knowledge and a sense of understanding and a high order of morality will follow.

It has been my contention for years that the instilling of religious beliefs in the minds of young and immature children intensifies the hatred and bigotry that must inevitably follow such teachings. The prejudiced and preconceived notions that children receive from their parents regarding the religion of others is only renewed and stimulated with Bible reading. The most recent evidence of this fact comes from a report issued in 1943 by the Public Education Association on

the effects of released time for religious education in New York City's schools. Here are some of the results of three years of operation of the Coudert-McLaughlin Act permitting children one hour off each week for religious instruction: School routine has been disrupted; truancy has increased; teachers and principals are forced to become involved with churches regarding the attendance of children at religious classes; and in two instances there was a decided aggravation of religious and racial tension between groups of children, resulting directly from religious instruction. On the latter point, which is most significant because of the prejudice exerted against minority groups in America, the survey revealed:

"From one school, it was reported that though the population is about one third colored, the race issue had presented no problem in the school until it was raised at the religious center. Parents at one of the church centers objected to the attendance of colored children at religious instruction. The other report comes from a school in the neighborhood that has been torn with a feud between Irish Catholics and Jews for many years. The principal has worked unceasingly to bring about understanding and co-operation in the school but released time has accentuated differences and again brought dissension into the school."

Religion's greatest failure is in the field of ethics, because it considers ritual performances the equivalent for acts of morality. A precept without understanding is as useless as a blueprint without explanation would be to the untrained mind. The rules of grammar and the principles of arithmetic are not based upon a supernatural conception but upon a purely scientific foundation; so must the concepts and the principles of the moral order be based upon a natural and utilitarian basis. Ethical principles when mixed with religion are like food adulterated with preservatives; and just as the adulterated food is robbed of its nutritional values, so

ethics are contaminated with superstition and the morality of the act is lost in the confusion of religious ceremonies.

Not very long ago New York City was stirred by the exploits of a young desperado — "Two Gun Crowley." When he was captured, he boldly confessed to the murder of an officer of the law. "Of course, I killed that cop," he said. "I don't like cops. Repent? Hell, no. My conscience was never so clear in my life. What I want is a square meal." The kind-hearted district attorney suggested a beefsteak. "No, sir; no meat for me," said the young killer. "Don't you know this is Friday?"

We send our children to the public schools, not to be made Protestants, Catholics, or Jews, but American citizens, and to be instructed in the fundamentals of education. They are sent to public schools to be taught that each and every one is equal before the law, and that each possesses the inalienable rights of life, liberty, and the pursuit of happiness. And that man is an enemy to this country, an enemy to its ideals and institutions, who seeks to corrupt that system with religion.

The record of the public schools needs no defence. They are a shining light to America and her principles of equality. For that reason I am opposed to the reading and teaching of the Bible in the public schools. I am opposed to the Bible in the public schools because I want to eradicate religious prejudice, bigotry and hatred. I am opposed to the Bible in the public schools because I want my children to receive the finest secular education the world has to offer.

Let us begin right. Let us keep children free from religious prejudice. Let us send our children out into the world with a tolerant attitude towards other children, and with a desire to seek the truth no matter where it leads. If we do that, we can be fairly confident that, before long, the dawn of brotherhood will break upon the earth.

The Teaching of Religion In the Schools

James H. Leuba

Dr. Leuba is a retired professor of psychology at Bryn Mawr College. He has published several psychological researches and is author of four books on the psychology of religion. His *PSYCHOLOGY OF RELIGIOUS MYSTICISM* is translated into French and German. His latest book is *GOD OR MAN? A STUDY OF THE VALUE OF GOD TO MAN*.

Determined and persistent efforts have been made and continue to be made in several states by religious bodies, especially the Roman Catholic Church, either to introduce the teaching of "religion" in the public school or to have school hours set apart for that purpose.

I have put the word "religion" in quotation marks because of its uncertain meaning. In an appendix to one of my books may be found over a score of meanings. The traditional meaning includes at its essential feature the dogmas set forth in the creeds and in the catechisms. It has been said with much truth that a child thoroughly indoctrinated with a religious belief of that sort is doomed to keep it to the end of his life.

No question ought to be raised as to the introduction in the public schools of "religion" so understood, for the Constitution of the United States does not permit the promulgation of any religious dogma by the public schools;¹ public schools are not

¹Note by the editor: The United States Constitution does not specifically prohibit the teaching of religion in the public schools, but its prohibition of Congress' interfering with one's religious liberty probably would be interpreted by a court as tantamount to a prohibition of teaching religion in the public schools.

to be used for the propagation of the doctrines of Roman Catholicism, of the various Protestant sects, or Mormonism, or Christian Science, or of any other sect thriving among us. That is, I think, on the whole, agreed upon by the great majority of American educators.

But "religion" may be given a very different meaning. For many, it is merely the feeling or emotion and the attitude called forth by the unknown and the mysterious. In this sense a scientist in the presence of the inscrutable wonders of the universe may experience a religious emotion. More frequently, devotion to the welfare of humanity is regarded as religion. When H. G. Wells, in one of his novels, singled out the founder of The International Institute of Agriculture at Rome as the religious man *par excellence*, he took the word "religion" in that sense. In *The Direction of Human Evolution*, Edwin G. Conklin wrote, "An irreligious man is the one who does not love the true, the beautiful, and the good." The acceptance and endeavor to follow the principles of conduct enunciated and exemplified by Jesus of Nazareth — independently of any dogma about his birth and his atoning death for man's "original sin" — is the meaning given to religion by a rapidly increasing number of educated people. Nevertheless many of these people continue to support the churches. They disregard the obvious fact that the churches stand apart from all other institutions seeking also the moral welfare of humanity — the Ethical Culture Societies, for instance — by the specific means they use to attain their end. That means is appeal

to and reliance upon one or several supernatural beings.

The failure to keep in mind the distinction between the end sought and the means employed to reach it, is the main cause of the endless, fruitless discussions about religion. The most surprising instance of this deplorable confusion is perhaps the perennial discussion of the relation of science to religion. Distinguished philosophers and scientists have been known to answer negatively such blind questions as these: "Are religion and science antagonistic?" "Is there any real conflict between the facts of science and the fundamentals of Christianity?" They have answered these queries without taking the trouble to say what they meant by "religion" or what they considered to be "the fundamentals of Christianity." If one means by "religion" nothing more than devotion to the public good, or the search for truth, or awe before the mystery of life, there is no sense in those questions for, then, there is obviously no possible antagonism between science and religion. The questions make sense, however, when they refer to the religion of the existing churches with their specific, supernatural way of seeking to produce results.

Many scientists have recently come forward as champions of "religion." As their prestige is great, their support has been joyfully and noisily acclaimed by the churches. Had these scientists taken more pains to make clear what "religion" they defend, their reception would have been much cooler; they might have been received as wolves in sheep's clothing. As they all say very much the same thing, one of them may be taken as representing the group. Robert Andrew Millikan, Nobel Prize winner for physics in 1923, deserves that distinction. The following information is drawn from his *Evolution in Science and Religion* and from a paper in *The Forum* for October, 1929.

According to Millikan, the distinctive feature of the Christian religion is its aim, which may be formulated

Teachers College Journal

in the terms of the golden rule: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This rule is "the most potent and significant element in the religion of the Western World today." The task of religion is "to develop the consciences, the ideals and the aspirations of mankind." As to the way offered by the religions for realizing the golden rule and developing consciences, he passes it in discreet silence as if it were of no consequence; he appears to know nothing concerning the nature of Christian worship. And yet, as a scientist, he knows that the realization of one's purpose, the solution of one's problems, depends upon the method and the technique used; find an adequate method and technique, and the problem is solved. Progress in realizing the desires of the astronomer depends upon improvements in telescopes and other instruments. In the moral life, as elsewhere, success depends upon the means used. Why does this skillful user of the most refined tools known to physics refuse to take into consideration the specific method which separates the organized religions from other institutions? Does he perhaps imagine that, with respect to the aim of the churches, the method is unimportant? Or does he think that the worship of the God of the churches is a reliable method?

What is his idea of God? It is not the traditional one, but what one would expect of a modern scientist. He tells us that God is "that which is behind the mystery of existence and that which gives meaning to it." Science shows us "a universe that knows no caprice, a universe that can be counted upon; in a word, a God who works through law." "The God of science is the spirit of rational order and of orderly development." Thus, this Christian modernist agrees with Spinoza, the atheist — so at least he was called — who said, "By the help of God I mean the fixed and unchangeable order of nature." But Spinoza, unlike the American physi-

cist, never allowed himself to be mistaken for a champion of current religion. Understanding God as he does, Millikan can not possibly believe that adoration, supplication, praise, thanks, addressed to a transcendental God, are legitimate means for furthering the practice of the golden rule.²

But if the Constitution of the United States requires the public schools to be lay schools, there is nothing in it prohibiting the love of the teaching of the good, the beautiful, and the true; nothing prohibiting the teaching of the principles of conduct exemplified in the life of Jesus. On the contrary, it is the State's first duty to make of the young good citizens who will work for their physical and moral betterment and that of their fellow men. The teaching of honesty, benevolent co-operation, self-sacrifice for the sake of others, and the other acknowledged virtues, should therefore be one of the main concerns of the public schools.

With that purpose in view, special hours might be set apart, but that alone would not suffice. The more effective way of imparting habits of virtuous conduct is to be found in the management of the school as a whole, and of the pupils in the classes they attend and in their play during recess periods. In dealing with his pupils, every teacher should be a teacher of ethical conduct. In saying this, I am uttering a commonplace, but it is to be repeated until every one, and especially the pedagogical schools, keep it in mind.

One hears occasionally that the principles of conduct of Jesus can not be taught independently of the dogmas of the standard creeds, in particular of his supernatural birth and atoning sacrifice on the cross. That is an obviously wrong notion. Whether he believes in God or not, the normal father desires the love of his children, their honesty, and their kindly co-operation; he feels and sees the value of these virtues. And self-sacrifice for

² The preceding remarks about Millikan are taken in part from my book, *God or Man?*

the good of others is a human impulse present both in those who believe in doctrinal Christianity and in others. We are so made that normally we suffer at the sight of the suffering of others, and we either turn away from the sufferer or seek to relieve him.

The daughter of a Russian nobleman, Catherine Breshkovskaya, provides a beautiful instance of the natural presence in man of the high virtue of self-sacrifice. From her early youth she witnessed with an aching heart the suffering of the peasants on her father's and on neighboring estates: hunger, cold, flogging, separation of parents from children, rape, degrading humiliation. These things tormented her childhood and early adolescence and made of her the "grandmother of the Russian Revolution."

In order to help the peasants, she became a schoolteacher. She was one of those of whom Prince Kropotkin speaks: "Young men went into the villages as doctors, helpers, teachers, village scribes, even as agricultural laborers, blacksmiths, woodcutters, and so on; and tried to live there in close contact with the peasants. Girls passed teachers' examinations, learned midwifery or nursing, and went by the hundred into the villages devoting themselves entirely to the poorest part of the population. But these would-be helpers were ruthlessly suppressed. After several years of endeavor, she realized how ineffectual her work was.

At twenty-five she married a nobleman genuinely interested in the peasants. She met active, courageous young men, students and others, who in the face of the government's systematic opposition to all efforts for the betterment of the people, asked each other, "What is to be done?" One year later, she had come to the conclusion that nothing worth while could be done until the autocracy was overthrown. She knew that to join the revolutionists was to face imprisonment, torture, exile, death. As her husband was not prepared to run

(Continued on page 62)

Religious Emphasis at Indiana State Teachers College

Ralph N. Tirey

Ever since he became president of the College about ten years ago, Mr. Tirey has fostered and encouraged religious emphasis at Indiana State. Therefore, no one is so competent as he to discuss that subject. He wrote this article upon the request of the editor.

I have felt for some time that all of us connected with Indiana State Teachers College should take stock of the religious atmosphere that prevails on our campus — both in and out of the classroom. No institution of higher learning can be true to its highest purpose without giving careful and serious consideration to the religious element in education. In attempting to make a survey of the various religious emphases that could be identified at our College, I discovered that they were fewer and more largely incidental than I had suspected. Perhaps most of the College activities or influences that affect the religious thinking, feeling, or behaviour of our students and faculty may be classified under the following heads:

Direct Instruction

Convocation and similar assemblies

Co-operation of College with religious groups

Religious guidance of various members of faculty

Although at the present time our offerings do not include any course with the specific purpose of religious instruction, several courses embrace units that are distinctly religious. Examples of such courses are Ethics, Patterns of Living, The Philosophy of Democracy, The College Choir, and the Study of Religion as found in the History of Art, Music, etc. Pos-

sibly the most important single thing that Indiana State has done to provide a religious emphasis to education is the employment of a splendidly trained minister and teacher to organ-



ize and teach the first three philosophy courses mentioned above. These courses are designed to help a young man or woman develop a satisfactory and workable philosophy of living. Such a philosophy seems basic to the education of men and women for all vocations, trades, and professions, and as a foundation upon which one can build his philosophy of education, it is particularly basic for a prospective teacher. A great many believe that it is impossible to build an abiding and satisfying philosophy of life without making religion the cornerstone. Several years of experimentation in developing and teaching this course have convinced the professor and the college administration that it is most valuable and helpful to young men and women in getting their religious bearings and in growing in their ability to place proper values upon the issues of life. The value of

this direct teaching is greatly enhanced by the time devoted by this professor to the guidance of students in dealing with their serious personal problems and frustrations. A study of the reports made by various students as to the help they have received from the course and guidance referred to above, convinces one that their lives are being enriched by the benign influence of religious experiences.

Those students who enroll in the choral music classes and sing in the College Choir spend considerable time in studying and singing sacred and liturgical music. The arts are particularly effective in promoting religion, since both have to do to a large extent with feeling. All wise clergymen recognize this fact when they attempt to blend artistically the art, music, prayer, and message into an integrated worship service. Dr. Ralph Sockman, in a recent article commenting upon this point, says: "If music is to contribute to spiritual intensity, it must not only be integrated with the ritual and sermon; it must be vital and purposeful in itself. A quartette of stars parading individual talents as a display number, or a chorus going through a routine exercise of vocalizing does not help the service of worship to march up the steps of adoration, confession, intercession, and dedication toward the climax where the God-seekers are 'lost in wonder, love and praise.'"

I have read some letters recently from State boys who are fighting the battle of freedom in the uttermost parts of the earth. One writes that he is profoundly grateful for the sacred songs that he sang with the choir and testifies to the fact that they were the means of leading him into a religious experience that has been a saving grace from the terrors and mental anguish of jungle warfare. Another writes, "The dangers and suffering that I have been compelled to undergo in recent months have given new meaning and spiritual significance to some of the sacred songs we sang at State such as 'My God and I.'" Let us hope that there are many religious

experiences from classes in all departments of the College that are serving both as a spiritual torch and a breast-plate of armour to our boys on land and sea, and in the sky above, as they go about their perilous task.

Throughout the year there are many convocations and assemblies of various kinds that have a distinctly religious emphasis. Occasionally there is a great lecture on Science and Religion or a Symposium on The Place of Religion in Education. Special programs at Thanksgiving and Christmas are unusually rich in religious elements. Few students can be present at the Christmas musical convocation or the Christmas Candle Light program and dinner at Womens Residence Hall without feeling closer to the Infinite. The Baccalaureate and Commencement exercises have a spiritual uplift that provides a fitting climax for the year's work. On such occasions, messages, shot through and through with things eternal, have been brought by such men as Bishop Hughes, Henry Hitt Crane, Dean Gilkey, Ralph Sockman, and E. Stanley Jones. At other times, our students have received a religious thrill witnessing a great religious drama by their fellow students such as "Why The Chimes Rang," "The Story of Joseph," or "The Passion Play." The specific programs mentioned in this paragraph are not all-inclusive but are typical of the many others held throughout the year.

It is gratifying that religious groups are active on our campus representing the Protestant, Catholic, and Jew. The College has been pleased to encourage such student groups in every way possible. It has been my observation that the young men and women affiliated with these organizations are sincerely seeking the "good life" as conceived by their respective faiths and are developing powers for future community leadership. There are other organizations, such as the Blue Tri Club, that give a strong religious emphasis to their activities. It is worthy of note that within the last few weeks the Methodist churches

have established a Wesley Foundation at the Centenary Church to encourage religious education among our students. Special mention should be made of the voluntary group of students who meet for ten or fifteen minutes each morning for devotional exercises. These students form their own organization, arrange their own devotions, and encourage their fellows to participate with them. The results achieved by this group are important. It is the dream of the writer that in the near future a small, artistic chapel can be built upon our campus that will furnish a proper atmosphere for these devotions and for all who wish to commune with their Creator by silent meditation or through uplifting music.

Some one said many years ago that "religion is caught not taught." There is much truth in this statement. Perhaps the most important religious influence that is felt by any of the students who enter the halls of Indiana State emanates from the lives of members of the faculty. Even those who have made only a superficial study of The Great Teacher are conscious of the preponderance of the truth he

taught by example over his teachings by precept. If the teacher wishes to refine the feelings of his students, his best chance is by manifesting refined emotions on all occasions. If he wishes to improve the character of his students, he must rely not only upon the dissemination of facts and truth but upon the good that he exemplifies in all of his human relations. The greatest religious influence that is felt upon the campus of any college or university comes from the ideals and lives of the professors and other members of the college staff. Indiana State will compare favorably with other colleges as to the number of staff members whose thinking, ideals, and behaviour consciously and unconsciously guide students into wholesome religious experience.

After reading this scrappy and inadequate description of religious influences at work on our campus, some will feel that the efforts of the College in this direction are quite feeble. Others may feel that there is no place in a state teachers college for any emphasis upon religion. With the lat-

(Continued on page 72)



The Indiana State Teachers College Chorus singing from the steps of the Student Union Building.

Character Education

Clement T. Malan

Dr. Malan is state superintendent of public instruction of Indiana and professor of government at Indiana State Teachers College (on leave). He entered the state superintendency in 1941 and was confronted at once with the requirement of the 1937 law "to prepare outlines or studies with suggestions such as in his judgment will best accomplish the purpose" of the law requiring "each and every teacher who is employed to give instruction grades of any public, private, parochial or denominational school in the State of Indiana to so arrange and present his or her instruction as to give special emphasis to common honesty, morality, courtesy, obedience to law, respect for the national flag, the constitution of the United States, and the constitution of the State of Indiana, respect for parents and the home, the dignity and necessity of labor, and other lessons of a steadying influence, which tend to promote and develop an upright and desirable citizenry." His discharge of this mandated obligation has been one of the principal achievements of Dr. Malan as state superintendent.

Character education has always been an important phase of the educational program, implicit in all subjects taught. Although character edu-



cation may not necessarily be organized as a class in the sense that geography or history or geometry can be taught specifically, following more or less rigid and prescribed courses, nevertheless it has a definite place in the whole school program. It is too important and universal to be departmentalized or restricted in the same way as other subjects which require certain definite periods for the teaching of certain definite courses.

In other words, it is impossible to

teach honesty, morality, courtesy, or obedience to law, merely by talking about these qualities in the abstract. Although we should exhort Johnnie to be honest, law-abiding, etc., and seek to give him concepts of all the virtues, we still can not rely wholly on words and formal teaching, and do nothing else about the subject. Many times the most powerful means of teaching a concept is indirect. Character education should be inherent in every class, in every grade from the primary through the senior high school. The whole school should be conscious of the real importance of constant emphasis upon worthy habits and ideals, in all its teaching and influences.

Character education should be considered not only as a part of the classroom, but also as an element to be regarded carefully in the selection of the school's physical equipment, environment and personnel. Extreme care should be exercised in the selection of those who are to take charge of youth. The personnel with whom the children come in contact is of great importance. It is those who are before the children, whose voices the children hear, whose manners and attitudes the children observe, whose philosophy of life the children absorb — it is those individuals who should be so carefully selected. Their influence will be transmitted directly and indirectly and will affect the thinking, actions, and utterances of the children through all the grades from the primary through the senior high school. The power of the teacher's influence can not be measured.

Character education should also be emphasized in the school's administrative personnel, organization, and routine practices. It should be regarded in the school's discipline, social

life, homerooms, counseling, out-of-class teacher-pupil relationships, and any extracurricular activities. Habits may be definitely taught or acquired, but ideals must be inculcated and inspired. In the realm of ideals, "example is more than precept," and atmosphere and attitudes are more powerful in molding character than any amount of formal instruction. Youth always desires its heroes to worship. Youth cherishes its ideals and is on the constant quest for those among its elders who fulfill its ideals, at least in part. The teacher's responsibility in setting the right example to youth is a serious privilege fraught with far-reaching consequences in the lives of the oncoming generation. School administrators, school-board members, and all others connected with the school, besides the teachers, also play a definite part in the character education of youth.

In-school and out-of-school influences, both positive and negative, are brought to bear upon the life of every school child. The home, the church and the community all contribute to the character development of the child, but it is the classroom teacher that is privileged to have contact with the pupil during more of his waking hours, than perhaps any other one individual. The teacher not only has the pupil for many hours a week, but the teacher has the favorable setting of the organized school and the prestige of his position to lend weight to his efforts in the field of character-building. Some one has said, "Attitudes are caught, not taught." Because this is true, the teacher shoulders a very considerable share of responsibility for molding the ideals, habits, and character of the boys and girls entrusted to his care.

The other day I was hurriedly passing a public school in Indianapolis, on the far side of the street, when I saw a boy of the school traffic patrol standing at attention with his right hand in salute. A street car was passing between us and the school and obscured for the moment the cause of

(Continued on page 72)

Teachers College Journal

Character Education Through The Curriculum

At various times in the past, competent authorities have disagreed concerning the methods by which character should be taught. One school advocated what has been called the direct method, by which there were scheduled classes in character just as in reading or arithmetic or history. Another school advocated what has been called the indirect method, by which character was a primary objective in all classes of the regular curriculum and in all activities of the extracurriculum. Gradually, the latter school has gained ascendancy over the proponents of scheduled classes in character. The Indiana character-education law of 1937 is clearly predicated on the indirect, non-scheduled method.

The terms "direct" and "indirect," as used in character education, have another set of meanings which are wholly different from "scheduled" and "non-scheduled." In their other meanings, "direct" stands for purposeful, conscious, planned, deliberate, named stress of character objectives; and "indirect" stands for subtle, incidental, unconscious (from the learners' point of view), unnamed stress of character objectives. The indirect method, in this sense of the term leaves much to the individual pupil in making his own transfer of training; the direct method makes clear and obvious application of character principles by the teacher and the course of study. In this sense of the terms "direct" and "indirect," the direct method has more support both in theory and in practice.

Ideally, then, character education should be indirect, in that it is not scheduled in classes bearing the name of "character" or "citizenship," but direct, in that it is wilful and unvarnished. The syllabus and source materials in character education for Indiana schools, issued by the state superintendent of public instruction in 1942 in compliance with the law of 1937, (State of Indiana Department of Public Instruction Bulletin No. 154) is in complete harmony with this ideal. Its treatment of character education through the curriculum (page 11) is

such a perfect statement that it is reprinted below.

Character is the desire for and the habit of maintaining such mental and emotional states, and of behaving in such manner, that "as many and as worthy satisfactions as possible for as many people as possible over as long a time as possible" will be realized. In other words, it is thinking, feeling, and behaving in ways which will contribute to the greatest happiness for the largest number of people in the long run. "When thought of from this point of view, character education obviously becomes as broad as life itself."¹

In light of the foregoing considerations, it is suggested that character education not be organized as a class in the sense that geography or history or geometry are. It should not be departmentalized and placed on the same basis as other subjects. It is too important. Also, the means should be more indirect and its emphasis more universal and constant. It should be taught in every class in every grade from the primary through the senior high school. Also, it should be considered in selecting the school's physical equipment and environment and school personnel, and emphasized in the school's administrative organization and routine, discipline, social life, extracurriculum, homerooms, counseling, and out-of-class teacher-pupil relations. The whole school needs to be made character-education conscious.

In all classes and other school contacts, the teaching of character education should be direct, purposeful, and planned. Two examples may illustrate

¹Tenth Yearbook of the Department of Superintendence, pp. 6 and 59. Quotations from page 6. (National Education Association, 1932).

the direct, purposeful, planned teaching of character in existing classes.

1. The root meaning of "sincere" is "without wax." Assume that in a class in industrial arts a boy makes a taboret. Its mortise-and-tenon joints are ill-fitting, but the boy covers them over with putty. He finishes the product; places a heavy jardiniere on it; a truck drives by and causes the taboret to vibrate; the taboret collapses. It was insincere. So was the boy. The teacher who does not bring this moral lesson to the conscious attention of his pupils has fumbled the ball.

2. *Silas Marner* is our most commonly taught novel. In that story we find Silas Marner's neighbors intolerant toward him. They drove him out of town simply because he was different. The English teacher in any community has an excellent opportunity to use this setting to teach tolerance. Within the past ten years at Rochester, Indiana, the city court drove a woman out of town, saying she was hexed. A professor in Terre Haute had tear gas shot into his home. These are two evidences of intolerance.

The manner in which instruction in character education should be stressed in the school's extracurriculum, discipline, counseling, etc., probably is too obvious to deserve mention.

The purposeful instruction in character education which teachers in all grades and subjects and activities will give must emphasize two aspects of character—habits and ideals. In the earlier grades the emphasis should be on habits; gradually, but as early as possible, the transition will be made to generalized patterns, or ideals.

THE JANUARY COVER

Co-operative endeavor is exemplified in the picture on this month's cover. St. Stephens Church, which faces the College campus, provides an appropriate background for the children as they struggle to enlarge their snowball.

Improving the Character-Education Opportunities of Extracurricular Activities

Harry C. McKown

Dr. McKown is a world authority in the field of extracurricular activities and editor of SCHOOL ACTIVITIES. Being the author of a book on extracurricular activities and of one on character education, he was the logical nominee for the assignment to write on character education through extracurricular activities. In submitting his article however, Dr. McKown said: "I started in on the 'Character Education Through ECA' idea and then gave it up because it has been done so many many times. What I would write would be largely review and summary. So I decided to do something somewhat more constructive and practical." The JOURNAL is delighted to publish this contribution from Dr. McKown even though it is not exactly what was asked for.

The phenomenal development of the whole field of extracurricular activities has been due in large measure to an appreciation of the fact that these activities fit in so well with the newer conception of education as "doing" rather than merely "learning about." And the voluminous pertinent literature tells how the various activities offer many natural, timely, and emotionally charged opportunities for the development of such character traits as courtesy, good sportsmanship, perseverance, responsibility, self-sacrifice, respect for authority, industry, initiative, self-control, justice, toleration, leadership, and followership. Perhaps some of these claims are a bit extravagant — the wishful-thinking type — but at the same time it is striking that there is so much agreement among educators concerning them.

Just herein lies a real danger, that of assuming that all extracurricular activities offer unexcelled opportunities for character development. The program has been swallowed whole by some indiscriminating enthusiasts

without a careful analysis of the activities to see just what opportunities they do and do not offer. Some of these activities are richer in possibilities than others, and perhaps some of them offer practically no functional opportunities whatever. Even within a particular activity some elements contribute more than others.

Such an analysis may be somewhat discouraging to the individual who has a complete and implicit faith in the program. At the same time, it will be constructively encouraging because it will help to clarify thinking about these activities, show their weak spots, and indicate how and wherein these may be strengthened, and help to eliminate, replace, and redirect those of no particular value, thus assisting in the building of a program that will pay still higher educational dividends. Incidentally, such an analysis and program of improvement also will bring added respect for the field, its possibilities, and its workers.

Further, it is well to remember that there are about as many opportunities for the development of wrong or undesirable ideals and habits as there are for the development of worthy qualities. To illustrate: the athletic, debating, dramatic, or musical hero who gets a "swelled head" and becomes arrogant; the council president or newspaper editor who has a bad case of dictatorial egotism; the traffic officer who assumes unassigned authority or takes unwarranted privileges; or the athlete who "gets away with" an infraction of the rules. All these are developing character, but in the wrong direction. In adult life, the leader of a feared criminal gang possesses about the same array of personal qualities, knowledges, and tech-

niques as the respected leader of a great welfare organization. Therefore, in our thinking we must not merely assume that the direction of development is right; we must insure that it is.

The following briefly stated suggestions are offered in the hope that they will promote the proper capitalization of the many opportunities offered by extracurricular activities and so facilitate the development of ethical character through them.

1. *Do not consider extracurricular activities as synonymous with any character-training "method."* Many school people, especially those who like to think of character education in terms of "direct" and "indirect" methods, consider activities only as excellent examples of the latter. While it is true that many of the educational possibilities are capitalized indirectly, a belief that only such opportunities are offered is fallacious; many of them are capitalized very directly. The promotion of activities because they "represent the indirect method," or, for that matter, any other "method," is ridiculous.

2. *Do not justify activities on the basis of their value as motivators.* Undoubtedly, certain activities are potent in motivating the work of the regular curriculum. The boy who remains in school and succeeds in his academic work that he may be eligible to participate in an athletic contest, receives, no doubt, very beneficial contributions from so doing. But such a justification is illogical because it represents an external and extraneous interest which prevents or delays a recognition that these activities have real educative merit in themselves. It is far more reasonable to support the program because it has inherent benefits than it is to defend it because it has a desirable influence on something else.

3. *Define objectives in terms of character training.* Defining the objectives of any educational material, method, or procedure is basic to a proper and complete capitalization of it. And this is also true in extracur-

ricular activities. This means not merely one set of objectives for the entire program, but a specific set for each individual activity because, although there is some duplication, each activity, like each curricular subject, offers peculiar possibilities for education. Certainly the educational objectives of athletes are not exactly the same as those of a club, an assembly or homeroom program, a student council, or a newspaper. Even within each of these activities there are important variations in opportunities which must be defined and set up.

4. *Lead participants to recognize and accept these objectives.* A participant who recognizes and accepts the educational purposes of an activity will benefit far more from it than the one whose participation is based only upon interest in activity. Although promoting this important type of education is primarily a responsibility of the faculty, the students themselves can, through open discussion and free commitment, have a hand in it.

5. *Very definitely generalize character education opportunities.* Automatic transfer of training is no more logical in extracurricular than it is in curricular affairs. The classic example of such failure is the story of the boys who worked hard, played fair, exhibited good sportsmanship, won their game, and then celebrated by robbing the fruit stand. A proper sense of direction and an intelligent generalization are fundamentals in any type of educational endeavor. And, naturally enough, the transfer of training will take place all the more easily if, first, the students know precisely what the activities are doing, or should do, to them, and, second, if this training is generalized to possible utilization in other somewhat similar settings.

6. *Consider extracurricular activities primarily as educational opportunities.* With a minimum of provocation, the average enthusiast will jump to the defense of her activity and glibly recount its educational objectives and opportunities. However, a little examination may very often discredit some of this support. Some

activities are still promoted largely for financial reasons, others because they are traditional, and still others because they represent good school publicity.

For instance, there is still entirely too much emphasis upon the financial side of activities, especially athletics, music, and dramatics. A good illustration is the typical high-school dramatic production—a low-grade farce staged in order to tickle the not-too-smart audience member. Another good example is athletics in which crowds are attracted and income produced by “winners”—of games, not necessarily of boys. In short, the bane of the extracurricular program is the admission-fee policy which is still of paramount importance in the average school. An admission fee to a school show of any sort is not only thoroughly unjustifiable, but, quite probably, it is also illegal. Its abolition would help those in charge to center their

entire attention on capitalizing the educational opportunities offered, instead of on the possibilities of the “gate.”

7. *Develop activities only in response to felt needs.* Many an activity has been initiated, promoted, and developed because other schools had it, because it represented good school advertising, because it was sponsored by an enthusiastic and personable teacher, and for similarly spurious reasons. And the net result has usually been the same—failure. Hastily copying a student-council organization from some other school or from some book and bodily forcing it upon a school is the main reason for the spotty development of this very logical and natural activity. Any activity which does not come in response to an intelligent desire for it has few or no character education potentialities. Naturally, in nearly all instances this desire must be developed by those in



Has their training prepared them to meet the problems which lie ahead?

position to understand and appreciate the numerous possibilities, usually the faculty members. Such preparation may take weeks, months, or even semesters, but it must be made.

8. *Encourage wide participation.* It is a basic truth that any student who sincerely wants to participate in an activity should have the appropriate opportunity. Yet in many schools students are denied these opportunities because they are not "good enough," lack academic records, or are prevented by the overparticipation of other students.

Except perhaps for interscholastic and extraschool activities—not merely athletics but for any other public performance, music, dramatics, debate etc.—there is absolutely no justification for requiring a "passing mark" (whatever that is) for participation; nor even ability, if one of the objectives of the activity is to discover and develop such ability. The only requirement should be genuine interest. The more backward student should be encouraged and the over-participant should be restricted.

9. *Avoid overemphasizing the "stars."* Obviously, there will always be "stars," those who excel, and it is only reasonable that these individuals have ample opportunity to develop further their abilities by capitalizing on them in functional settings. However, it takes more than a star or two to make a successful athletic team, music organization, dramatic cast, or school cabinet. Overemphasizing the star is another of the evils which grow out of the demand for a "good public show." Not only is an activity which has a star-emphasis likely to be tough on the star himself, but also arouse internal jealousies. The school which centers too much attention on a few students and relatively neglects the many can hardly talk competently about a character-training program.

10. *Eliminate useless offices and officers.* In nearly every school there are positions and "responsibilities," usually traditional, which are unnecessary because they contribute nothing. Not only should an activity de-

velop out of a felt need, but also any element or position in it. Holding a position which exists in name only undoubtedly helps to promote character growth—but in the wrong direction.

11. *Emphasize the good rather than the bad.* Often illustrations of undesirable conduct are striking and well worth centering attention upon, but they always represent negative teaching. And a diagnosis without proper treatment is useless so far as practical values are concerned. Merely emphasizing the ugliness of undesirable actions will not help to develop pretty ones. Hence, an important part of any illustrative use of undesirable conduct is the pointing out of a better or a more desirable course of action or procedure. In this, reasoning should be stressed, excessive moralizing avoided.

12. *Be sympathetic with the mistakes of youth.* Naturally, if the individual has no possibilities of making errors, he has no opportunities for developing character. Character grows only out of conscious choices, and because there are possibilities of these choices being wrong, unworthy, or bad, then there is a correlative certainty that the students will make some mistakes.

Errors should, of course, be corrected, preferably with the student himself doing the major part of the job. Often it is easy for the teacher or adult to be unsympathetic with the mistakes of young people and become too critical of, or caustic about, their failures. A faultfinding, sermonizing attitude will always be discouraging. Both of these dangers, discouraging criticism and ghosting, reveal in those who indulge in them a failure to appreciate the most basic principle of character training—freedom of choice.

13. *Attempt to Measure Results.* So far the literature of the extracurricular activity field has been largely descriptive, but increasingly it must become evaluative. Such evaluation is not merely desirable; it is imperative. Naturally, because of our lack of objective standards, the measurement of improvement and progress in

personal and character elements is admittedly more difficult than the evaluation of the ability to do certain classroom tasks. However, it is only reasonable that if improvement is made, it should be measurable. We still lack the devices by which this can be done, but these will be developed; and the sooner attempts at evaluation are made, the sooner will come reputable measuring instruments.

In conclusion, from the brief presentation, two ideas should be clear. First, although extracurricular activities offer many functional opportunities for the development of ethical character, these must be properly capitalized; and second, in the interest of a constantly improving program, those of us who love these activities should be at one and the same time their most severe and their most intelligent critics.

Leuba . . .

(Continued from page 55)

these dangers, she started out without him.

The rest of her life may be summed up in a few words: eleven years of underground work as a revolutionist and thirty years of exile in Siberia. Her second exile was for life, but the Russian Revolution of 1917 set her free. Two years before, at the age of seventy-one, she had written to a friend from her exile at Yatsk: "The longer I live, the more I realize that the foundation of my being is an ardent and invincible love for the human race, which, as I believe, has in itself all the germs of an endless intellectual 'perfectionment', an ascent to a moral life that will make it infinitely happy. This habit of living in human life as a whole has made me so associate myself with the universal mentality that I love myself in it, and care little about my individual fate, which is not dear to me, once it is separated from the general course." (*Reminiscences and Letters.*) These were not empty words; her whole life had stamped them as genuine.

Teachers College Journal

Character and Race Relations

John W. Lyda

Mr. Lyda teaches in the Booker T. Washington School of Terre Haute and is president of the Indiana Negro History Society. He received both Bachelor's and Master's degrees at Indiana State Teachers College.

To be a good citizen of our democracy in the highest and best sense, one must possess a good character. Since this is true, educators list character as one of the most desirable outcomes of all educational efforts of those engaged in the training and guidance of youth.

In this connection, one may reasonably ask, what traits enter into or constitute a good character? Among them may be mentioned industry, dependability, honesty, fairness, courage, loyalty, tolerance, open-mindedness, love of truth, brotherliness, and respect for the rights of others.

Every human being is endowed with the innate right to life, to personal integrity, to economic opportunity, to property, to the expression of thoughts and opinions, to a reasonable minimum of education, and to religious freedom. Therefore, should we not be willing to accord to all men equal opportunities to develop and to use their abilities and aptitudes for the good of mankind with no artificial restrictions imposed from without?

America, with its more than thirty distinct nationalities and races, should seek to make this a reality within her own borders. Should not every citizen of our land face each racial situation with open mind untrampled by precedent or prejudice?

However, this has not been and is not now the case in many parts of our land. In industry, brotherliness as to race has been, and is now, too often

sadly lacking. For example, the Negro is usually denied upgrading on his merits. Adequate housing and hospital and recreational facilities are not provided for him even in our northern and mid-western communities. Justice in the courts and the right to vote are withheld from him in many states. Recently, he has been the victim of many race riots in which his property, and even his life, have been destroyed, and yet those responsible for this have usually gone without punishment at the hands of the law. Can the best men and women of America afford to let this condition continue longer?

Since man is a social being, his attitude toward other races influences others, and they in turn a larger number. Let this passion of race hatred get beyond control and its victims may easily become members of the many-headed monster, the lawless, property-destroying, death-dealing mob. Such bodies often act on wild, highly colored rumors in race matters, without taking the time or the pains to ascertain the truth. Because of this, they are a menace to society.

In this situation, let us recall the fact that all races have contributed much of value to our present civilization and also that each of us now enjoys the blessings that have come to us through the gifts of races other than our own. Therefore, let no race look down upon another as being inferior or regard itself as being superior to other races. Superiority and inferiority are individual matters, not racial ones. Let us extend brotherliness to all within our own borders, in deeds as well as words, regardless of race or color or nationality.

BROTHERHOOD OR CHAOS

The annual observance of Brotherhood Week is a time both of reminder and dedication. It reminds us of the basic religious faith from which democracy has grown — that all men are children of one Father and brothers in the human family. It dedicates us to the practice of understanding and justice through which freedom and equality flourish in human society.

While we are engaged in a mighty struggle to preserve our free institutions and to extend the boundaries of liberty in the earth, it is good for us to pledge renewed devotion to the fundamentals upon which this nation has been built. Brotherhood must prevail. Our inescapable choice is brotherhood or chaos.

On land and sea and in the air, the sons of the United States fight as one though they come from every racial and cultural strain and though they worship at different altars. They are brothers in arms now; soon, pray God, they shall be brothers in peace. We on the home front must see that history shall not repeat itself in post-war hatred and intolerance. It is for us to make the homeland more nearly a land of brotherhood, worthy of the victory our gallant sons and daughters shall surely win.

I, therefore, heartily join the National Conference of Christians and Jews and with all forces of good will in our country in urging nation-wide observance of Brotherhood Week, February 20-26, 1944. I hope that our citizens will meet in church and schoolhouse, in halls and public places to think through the implications of practical brotherhood today, to cement our country's unity during the trying times to come, and to pledge anew allegiance to the flag which is a living symbol of liberty and justice for all.

— Franklin D. Roosevelt

Sex Education

J. R. Shannon

Sex education is a function which the home often tries to push onto the school and which the school almost always tries to push onto the home. The writer is a representative of the public school and also the father of three grown sons whose sex education he has engineered. Therefore, his point of view may be expected to be unbiased.

Normally, a child's first major biological curiosity does not relate directly to sex but to reproduction. Surely, every thoughtful adult can remember his own early childhood pondering on the subject. There is hardly an adult who can not remember approaching one of his parents with the question, "Mother, where did I come from?" Other things being equal, the smarter a child, the younger he will ask the question. The asking of this universal question is the occasion for the beginning of instruction on reproduction and sex.

The writer remembers the occasion and the place where he addressed that identical question to his mother. And the answer was so preposterously false that he remembers to this day what it was and what his reaction toward it was. The writer was not precocious, but he said to himself, "That is not true. Hereafter, when I want to know anything, I'll go to some one else. But when I get to be a parent, I'll not tell such whoppers as that." The mother, on that occasion, missed a fine opportunity. By a wise, truthful, and psychological treatment of that situation, she could have saved the boy untold morbidity, unwholesome connotations of normal phenomena, and a certain degree of disrespect for his mother.

In the treatment of this, or any other sincere question, the parent or other teacher should answer truthfully and unemotionally, but no more fully

than the child wants to know. By so doing, the parent will lead the child to return with more questions as they arise in his thinking, and thus learn most economically, most psychologically, and most hygienically. This procedure of handling a child's normal curiosity about normal phenomena is illustrated by the following account of how the writer treated the subject with one of his own sons.¹

One spring evening when the boy was six and one half years old, a boiled egg which was opened at dinner had ceased to be an egg. It was a surprise to the boy and his younger brothers to see instead a small, curled-up, boiled chicken. Whether this event helped stimulate the boy's question a few days later will never be known, but it certainly helped the father's answer. After a few days, when the father and all three sons were out in the back yard playing, the boy said, "Daddy, where did I come from?"

"You came from an egg."

"Huh, that's funny," was the boy's reply, as he seemed satisfied with the answer and proceeded with the family play.

To have gone further into biological discussion would have been an error. The boy had learned all he wanted to know. If the father had said, "That is a good question, young man; sit down and I'll tell you all about it," the boy probably would not have come back with any more questions. Instead, the next time he felt curious, he probably would have said to himself, "Don't get the old man started; he'll talk my leg off." As it was, the boy came back within a

¹The treatment with the other two sons was similar, but for certain reasons this boy's case makes a better report.

few days saying, "Dad, I've seen chicken eggs and frog eggs, and that chicken in an egg the other night, but I never saw any people eggs."

Thereupon, the father explained that some lower animals laid eggs which were hatched outside the mother's body, but that dogs, cows, horses, people, and some other higher animals laid their eggs inside the mother's body and that the young were later born alive. "Huh, that's funny," was the boy's reaction again as he proceeded with the family play.

After another day or so, when the same four were again at play, the boy inquired how the young got out of the mother's body. The father answered in a few short, true, satisfying sentences, and the boy again said, "Huh, that's funny."

All incidents with father and son described thus far occurred in the presence of the two younger brothers. But they were not interested. Then one day about four months after the oldest boy's first question, and during which intervening time the oldest boy had received more instruction of the same nature than has been reported here, the second boy asked the identical original question, while the family was at play.

"John's a dumb-bell," exclaimed the older boy. But was he? He had asked the question at an earlier age than his older brother. The second boy had not learned the facts earlier for the simple reason that he hadn't wanted to know.²

It was about two years after the oldest boy's original question on reproduction before his psychologically arranged questions got around to the subject of sex. Then one day, he said, "Dad, in all your description of laying babies, you have spoken only of Mother and us boys. Where do you come in?"

²In about two more years, the third boy got started on his course of instruction by opening up with the same prime question, as the four were again out playing. It had been answered twice in his presence but he had not cared to listen.

That question was the opener for a short statement about fathers' fertilizing eggs. Until this question was asked, there had been somewhat of a lull in the boy's questions on biology, but the one which involved the male parent started another long series extending over months and years.

One day when the boy was nine years old, he came home from school disgusted, and exclaimed, "Dad, those kids at school have the craziest ideas about babies and sex."

Thus the education proceeded by degrees, as fast as the boy wanted to know, until its climax, shortly before the boy was married. On that occasion, his normal and logical questions pertained to birth control.

The boy's questions to his father proceeded by degrees, but not with even regularity. With the onset of adolescence, the boy's questions subsided. He already knew all the biological information as well as his father; he still lacked instruction in the sociological aspects of sex as they pertained to him as an individual. These questions he did not bring to his father in large number or frequency. The father wondered about it. Why had the questions diminished when the boy's information and maturing had reached the stage where they might have emotional concomitants?

Other observers, including such authorities as Caroline Zachary, for instance, have observed the same thing. Children, properly instructed on reproduction and sex at home during childhood, are normally reluctant to continue their education with their parents after the maturing of adolescence gives their experience and curiosity an emotional tone.³ It is at this time that the school finds its turn to proceed with instruction in the subject.

Perhaps never should the school teach sex to groups of adolescents,

³Just why this is true is conjectural. Theories have been advanced to account for the change, but they need not be treated in this short discussion.

either with the sexes segregated or unsegregated, and either in regular course, units in courses, or by occasional lectures, except, perhaps, to treat the physical aspects of sex hygiene. Like many other topics, sex should be taught chiefly by individual instruction. Just as parents should treat their children's questions on sex only as the children initiate them, so should high-school teachers deal with their pupils. The readiness necessary for the successful treatment of this potentially emotionalized topic can not be expected from all pupils in a class at one time or from any individual pupil at all times.

A normally introspective adult can remember how, in his adolescent years, he desired to go to some older person in whom he had confidence — outside the family circle — with some of his problems and confidences. A sympathetic and informed high-school teacher is the easy and logical person whom the adolescent should approach. Any high-school teacher who is worthy of the name will attract his share of adolescent pupils who prefer to come to him for counsel, information, comfort, or emotional catharses. The teacher need not advertise his willingness to serve in such capacity; if he is capable, his pupils will detect it without being told. His function, then, becomes that of private counselor who "tells no tales out of school."

In conclusion, therefore, education in reproduction and sex is a problem for the home during children's pre-adolescent and adolescent years; it is a problem for the school during pupil's adolescent years. In all instances, and in both home and school, instruction should be individual and should advance only as fast as a learner wants to know.

In an official pamphlet, "Sex Education in Schools and Youth Organizations," the British Board of Education urges parents and teachers to discard the proverbial stork-or-doctor's-bag stories and adopt a scientific approach to sex education.

—Express News Letter, Nov. 17, 1945

Backus . . .

(Continued from page 51)

composite work of numerous writers. She was failed in the examination because the teacher said that the correct answer was that Moses wrote these books. Many a teacher, with the best intentions in the world, will inevitably give her own sectarian bias to her instructions in the scriptures.

A further danger to the public schools lies in the fact that for the most part the ardent proponents of teaching the Bible in the schools conceive the measure simply as an entering wedge which they can use for the purpose of capturing the schools for their particular brand of religion. A few years ago an initiative measure was put on the ballot in California requiring the introduction of the Bible into the public schools of the state. Its sponsors frankly admitted that their ultimate objective was to make use of the public schools for the promulgation of their particular type of religion. Fortunately, the measure was defeated. This is not an isolated case; I have listened aghast to men and women as they have boasted how they have used public-school classroom instruction in the Bible to make converts for their church and to recruit workers for the mission fields. Their conscience is perfectly free in the matter, for they are convinced that they are doing the Lord's work. But their standards certainly do not conform to the American principles in this matter.

Of course, we want to do all that we can to promote the development of wholesome character in our boys and girls. As a matter of fact, the program of our public schools is rich in character-building material already, and it is very easy to overestimate the amount that a knowledge of the Bible would contribute to it. Considering the dangers involved, it is far wiser for us to abide by our established custom of insisting that the proper place in our American democracy for instruction in the Bible is in the homes and the churches.

Implications of Research in Character Development for Teacher Education

Helen Ederle

Character education is such an interesting and significant subject that various graduate students at Indiana State Teachers College have chosen to write their master's theses on some phase of it. In the following article, Miss Ederle, acting instructor of education at the College, gives her impression of the implications of the researches for teacher education.

Before and since Pearl Harbor, there has been varied and somewhat comprehensive evaluation of American secondary education. More research, however, is needed in this great intangible but potent area of character development. Teacher training programs of the future should consider every facet of these evaluations and move in the direction of selecting potential teachers who are capable of character development in training and in service in order that these teachers may be good examples both in and outside the classroom.

The discussion which follows is based upon the study of eight graduate theses completed at the Indiana State Teachers College between June, 1929, and August, 1941. There is evidence throughout the researches that training programs should prepare teachers to promote effectively the character and religious development of secondary pupils as well as to inculcate knowledge, skills, attitudes, and appreciations.

Research has revealed that the school has a cleaner moral atmosphere than the home. Those who are trained to teach should be carefully selected on the basis of clean morals as well as intelligence and good health.

Since pupils obtain knowledge of the elements of character through the correlation of moral truths with subject matter, tactful suggestion, school

codes, student-teacher conferences, extracurriculum reading lists, etc., every prospective teacher should be taught the marvelous opportunities such activities can provide for character development. Social problems confront all high-school pupils. Therefore, more direct and specific approaches should be used by teachers in character development programs. If the objectives of character development through ancient history, mathematics, science, literature, physical education, and home economics are as clearly understood by teachers as the techniques of acquiring information and skill, then the entire school program will promote the formation of desirable habits and attitudes. Teachers teach as they are taught.

There is no one best method. Both direct and indirect methods are valuable. Teacher training institutions need to be sure that both techniques have been used in the professional training period.

In the area of sex enlightenment, the major responsibility, after the home, rests upon the school. In view of the fact that teachers are not adequately prepared to give sex instruction teacher training institutions need to revise curricula in the future to meet this need more effectively.

Research has proved also that we can not rely on indirect methods alone for teaching morality concepts such as honesty, self-control, altruism, dependability, loyalty, industry, co-operativeness, courteousness, reverence, and tolerance. If we want the transfer of such concepts to daily patterns of living, then we must teach transfer. There is evidence that the secondary school does a better job in the area of altruism, co-operativeness, tolerance,

and dependability than in the other traits listed above. Therefore, teachers should be trained to pay as much attention to the concepts of morality of their students as they do to their mental achievements.

On the other hand, responsibility for character education is being felt more and more by educational systems even though three-fifths of all schools participating in one study defended the indirect method of character instruction in 1935. At that time, the trend was away from the direct toward the indirect methods. In 1945, there is evidence that both methods are being used with more emphasis, perhaps, upon the direct as curricula, handbooks, guides, and the like for character development programs are appearing frequently in Indiana. It seems safe to assume that philosophy and research will contribute more in the future toward an objective analysis of what has been a foggy area in education.

Again, teacher training institutions must try to make their character education program concrete, meaningful life experiences for teachers who are to live richly every day they are in training. As Dewey said long ago, stress should be placed on desirable experiencing—learning to do by doing. Visual and socialized techniques should be used to emphasize the highest ideals of personality development.

Since parents and pupils ranked the teacher as the most important factor in character development, there is need for high-grade intelligent leadership in the teaching profession. Teacher organizations such as the Indiana State Teachers Association and the National Education Association are devoting more attention to ethics in the profession, teacher selection, higher standards for certificates, etc. Activities for teachers and pupils should be meaningful, socially valuable, with the aim of developing sane, integrated people capable of meeting successfully any life situation. The entire curriculum and extracurriculum programs have unlimited opportunities, if a teacher is trained to utilize

them and set a good example. More and more the school should utilize all community resources and lay leadership. Again, teachers colleges will need to train teachers who can enlist community support in all phases of education, with particular stress upon character and religious development. Communities can no longer be indifferent or apathetic to community influences that are more often negative than positive. Actions speak louder than words.

Another research found that the hold of the Catholic Church on its young people is more constant than the Protestant. As a nation, we believe in God, the Bible, and democracy. But a child's religious training comes first from the home and he claims the church connection of his parents. But many of the parents do not go to church; hence, the young people do not learn about God, the Bible, and democracy at home. There is a very great need for religious education with the school's program supplementing the home and church, thereby reaching all, since the children of all the people go to school until sixteen years of age and longer, if they wish. The Bible is the world's greatest literature. It has always been a part of the literature curriculum. Democracy permeates the whole

school program and universal religious concepts are not absent in the secondary school. Denominational doctrine is left for home and church. Again, there is evidence that the secondary school needs to improve the pupil's understanding of God, the Bible, and democracy on a non-sectarian basis.

Since the teacher and the school, other than home, are the most important factors in the development of character, it is imperative that teacher training institutions strengthen their programs in every way possible.

List of Theses Summarized

1. Wibbeler, Benjamin H., *The Problem of Cleanmindedness Among Secondary Pupils and Some of the Factors and Methods Involved in Moral Guidance*, June, 1929.
2. Sister M. Gabrielis Batenhorst, *A Study of the Direct and Indirect Methods of Character Training in High Schools*, 1935.
3. Flick, E. Perry, *The Need for Sex Education in the Public Schools*, 1935.
4. Lyda, John Wesley, *An Experimental Study of Moral Concepts in the Secondary School*, 1936.
5. Ray, George Edward, *Recent Approaches to Character Education Through Practices and Activities, 1925-1958*, May, 1959.

6. Foltz, Alma B., *A Handbook in Character Education for Grade Seven*, May, 1959.
7. Smith, Charles A., *Positive Factors in Character Education in the Delphi High School*, 1959.
8. Wolfe, Leslie C., *An Investigation of the Attitudes of Young People Toward the Churches, and the Prevalence of Traditional Beliefs and Practices in Vigo County, Indiana*, August, 1941.

A High-School Pupil Writes:

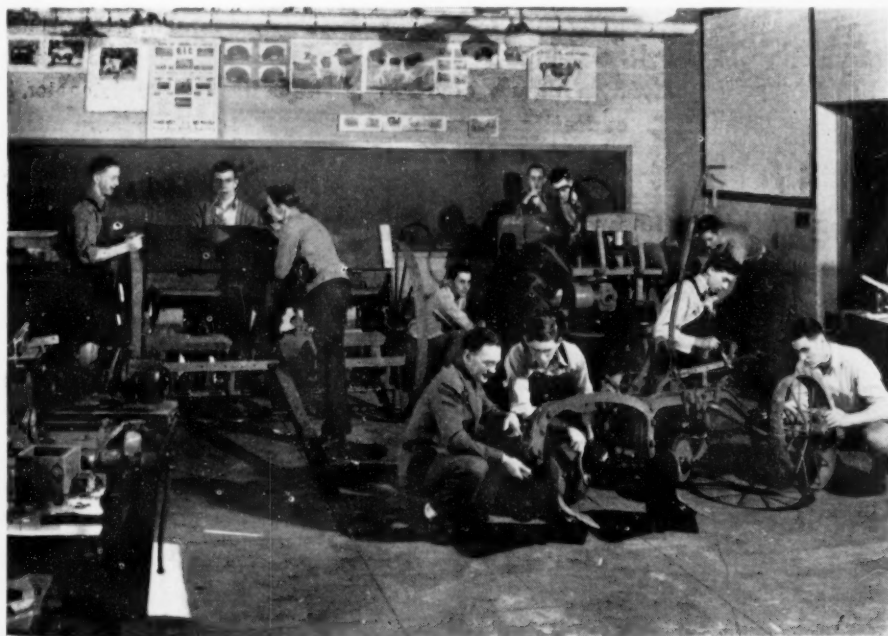
I am a senior at Seton High School. This year we were told that we were to have neither a yearbook nor a newspaper. The Government has asked us to curtail the use of paper and we were more than glad to oblige. Recently, while glancing at a magazine rack in a drugstore, a question arose in my mind regarding the immoral type of literature found in magazines thereon. Why is it that this obnoxious literature, whose only purpose is to infiltrate the minds of our present generation with evil, can appear on paper which is supposedly valuable to the Government? We, the youth of America, have been led to understand that we are fighting for ideals.

—Miss M. T.

Illustrious Alumni

ETHEL LEE PARKER

Ethel Lee Parker has had rich and varied teaching experiences since receiving her Bachelor of Arts degree from Indiana State in 1917. After graduating, she joined State's faculty and remained here until work was completed for her Master of Arts degree at Columbia in 1922. Since then, she has served as a member of the faculties at Winona State Teachers College and the University of Delaware, and she has taught summers in Colorado, Florida, and Puerto Rico. Professor Lee is now in the Department of Home Economics Education, College of Education at the University of Kentucky.



Rural high-school boys working together as they study farm implements.

Religion and Education—Past, Present, and Future

Lyall W. Southcott

The points of view expressed elsewhere in this issue of THE JOURNAL are those of professional and professionally trained religious or educational leaders. It is desirable, therefore, that we have at least one expression from a layman — a layman who thinks critically on public issues and thereby represents America's better-qualified average citizenry. Although Mr. Southcott has not had the advantage of college training, his education has continued through a self-contained effort which remains undiminished.

Mr. Southcott is a printer and a staff member of the Teachers College Press. He has recently been elected a member of the Terre Haute Literary Club.

In ages past, religion and war often went hand in hand, the effect of one invariably being the cause of the other. The resulting conflicts were, in many instances, motivated by a joint desire for power or material gains; and their reactions on a people continually under-privileged and enslaved were far from beneficial. Indeed, had war ultimately succeeded in the complete subjugation of religion, or religion, itself, gained absolute supremacy, the individuality of the masses would have been hopelessly frustrated. But with the turn of centuries, religion somewhat relinquished its material ambitions, preferring to become, as it were, a power behind the throne. Whereas it did not lose its association with war, it did, on the other hand, begin to gather into its fold the people's cause for the purpose of strengthening religion's written tenets and to furthering the spiritual aims and desires of the people. It was the only course if civilization was to progress.

So religion, emphasizing itself in

Christianity, is primarily accredited with the progress of civilization. But the predominating factor that gave impetus to this progress was education. Without education, religion could not have brought about other than an exaggerated state of idealism; even as subversion of religion would, to a great extent, have prolonged ignorance and enslavement. Happily, education was the medium that spelled the difference. Historical facts reveal that education discarded the old-established methods of scholasticism, resolutely proceeded to iron out the oppressive conditions of the Middle Ages, and continued its defiant march to usher in the constructive reforms and livable ideology of the so-called Modern Period. In the meantime, religion accepted education and was instrumental in its advancement, undoubtedly recognizing it as a potential ally and a springboard for religion's spiritual ideals. But religion's somewhat singleness of purpose could allow for only a minimum of deviation insofar as education was concerned. In other words, it could be interested in education mainly to the extent of furthering its own ends while education encompassed everything and was concerned with the advancement of all. Therefore, it can be said that even as religion embraced it, education surpassed and re-embraced religion. It could not have done otherwise and yet be termed education.

In time, as the social and cultural advantages of education became recognizable, the intellectual aspects and interests of the people underwent a decided change. This change, more often defined as an awakening and

otherwise identified as the period of Renaissance, in turn instituted additional changes, many in the shape of reforms such as to have a distinct bearing on the educational and religious trends of today. A brief review of this era will substantiate this statement.

To begin with, religion (Christianity) after many years of association with wars, particularly those of the Crusades, had accumulated a large following and developed considerable prestige. However, it had become an exceedingly strong directive power, in fact, one with which to reckon. This was true because, as such a power, it affected the daily lives of all who came directly or indirectly under its influence. These affectations were mainly in the form of enforced commands and indulgences contrary to the desires of many who were forming, or had formed, their own opinions and interpretations regarding religious beliefs and ceremonies. This contradictory attitude was not long in becoming ulcerous. Consequently, a reactionary measure, known as the Reformation, soon made its appearance. Developing from a rise in civil power over that of ecclesiastical, its first step was to relegate religion to a very inferior position. This was especially true during the English Reformation where the reforms had been advanced considerably. Although, at the time, a personal issue involving the reigning king of England was the detonator, it was not wholly responsible. In a textbook, *A Short History of England*,¹ of nearly half a century ago, Edward P. Cheyney, then professor of European history in the University of Pennsylvania wrote, "... the alterations (in religion) introduced by Henry VIII, although directed in the first place toward his own personal ends, were in many cases, the natural outcome of the conditions of the time and would have soon occurred even without his action." Accordingly, the Church of England was fostered re-

¹Edward P. Cheyney, *A Short History of England*, (The Athenaeum Press, Boston, 1904), p. 298.

sulting in the first consequential division in religion whereby a distinct line was drawn between Protestantism and Catholicism. Many more sharp separations of religion within itself were to follow later. As it was, with the new church under the regulative power of the civil government, conditions were still far from satisfactory. The failure to carry out the desired reforms as promised rankled most, and the ensuing turmoil brought about through religious persecutions was an unwelcome aftermath. Thoroughly dissatisfied, a Protestant group consisting of Puritans and Separatists, as they were called, pressed an attack on the new order, advancing revolutionary doctrines that advocated placing all churches under the guidance and free will of the people. Because these doctrines also possessed rudiments of free government, they were looked down upon and viewed with apprehension by the civil authorities in power. The spread of these doctrines ultimately led to the colonization of New England and provided, in part, a foundation to the forming of the Constitution of the United States. From this point the religious and educational trend is readily determined. Following an era of incredible religious practices and deteriorating superstitious beliefs, education again pointed the way. An influx of learned and scholarly men with new settlers and a rising birth rate in the new land increased the demand for schools and offered the opportunity to advance progressive ideas without too much fear of civil prosecution.

Today, education, because it is development, has reached a position of incomparable magnitude with heights yet to be attained. But in spite of its superiority, it is far from being adequate and at times has seemed almost futile. Examples of this futility are the present conflict which is encircling the world, the alarming increase in delinquency, and the disintegrating influence of racial prejudice and hatred. Time and again education seemed to have the solution in its grasp only to have it squirm loose and

the evils to reappear in all their nakedness. Most bitter of education's failures and one on which conditions of today are largely blamed, was the Armistice of World War I. Was it over-confidence that made it feel it had impregnated the world with racial understanding and that it had erased the growing differences over troublesome boundaries and constant expansion? And was its attitude or method that brought failure on the home front — the collapse of educational training for the returning service men and the eventual all-engulfing period of depression? In the chaos of World War II, some of these same problems are again out of bounds. Juvenile delinquency and racial prejudice, to mention two, have reached to boiling point and the latter has bubbled over in a few instances. But education will not be denied. Hourly it is working on a just peace that will survive the test of ages; its guidance programs are being revised constantly; and it is co-operating to the fullest extent with all agencies in an effort to reach a solution to a workable, livable cultural and social way of life. For tomorrow, education is prepared to entirely revolutionize its systems and designs in order to realize its goal. Again, it could not do otherwise and still be termed education.

And what of religion? Because it too has suffered from chaotic conditions and because it has emerged with spiritual ideals unstinted from constant ridicule and persecution, can it be said that religion has reached new heights? A backward glance will reveal that religion has divided, subdivided, and yet re-divided within itself into a confusing number of denominations. It is a process that is going on even today, developed from conflicting doctrines, various interpretations, questions of decorum, methods of ceremony, and petty differences among congregations. Although these divisions are representative of freedom of worship as framed by the Constitution, out of them have arisen racial differences, class distinctions, and refusal to full privilege of inter-

worship except under prescribed rules of ceremony and belief. The result is that religion has not been able to present a solid front, and yet it basks undisturbedly in its own complacency. Unlike education, religion's position has not been over-confidence, but self-centeredness. It has placed itself on battle fields where its morale-building factors and its needful influence are not questioned, but out of these titanic struggles and through great catastrophes, it has looked invariably to an upsurge of its spiritual ideals and a rebirth of faith that seemingly is more and more being taken for granted — and it has looked in vain. The writer does not attempt to solve the problem either educational or religious, but it would seem that religion, without devaluing its spiritual ideals, should come down to earth. True, it has its material outlook, but too often this requisite has been accused of being too much concerned with the collection plate and attendance. If it must be materialistic, it should be educational to the point of guidance programs conducted on school principles, indulging in the prime factors of life. Many Sunday-school teachers exude with religious teachings but live a more or less isolated, blissful existence. They are unaware of the conditions which prevail outside their own small world. Even if they were conscious of them, they would not be prepared to handle the problems in an instructive or practical manner. On the other hand, there are not a few conscientious, broad-minded ministers today who are at odds with their congregations and church officers over just such vital issues as this. They are quite willing to abide by the older, stand group's wishes, but they are more than anxious to reach youth and his problems on a common, down-to-earth basis.

Religion also will not be denied. If this be true and religion, like education, will conform itself to the trends of tomorrow, then the day of miracles is not past — miracles of an equitable and peaceful world with a sense of just compensation for living in it.

Teaching Religion in a Democracy

Edward R. Bartlett

When the editor wanted an authority to write a critique of the foregoing articles in this symposium on religious and character education, his choice from the outset was Dr. Bartlett, Professor of Religious Education at DePauw University. Dr. Bartlett's assignment was more difficult than that of any of the preceding writers, but he handled it expertly and tactfully, manifesting discriminating and analytical thinking.

In an earlier discussion of the relationship between science and religion, Mr. Petrie,¹ one of the contributors to this symposium on religious and character education, declares that "religion and science are not enemies, since each has its own distinct approach to truth; and since neither is complete, it follows that they must be seen as partners."

For the most part, the present discussion on whether religion should be taught in conjunction with the programs of the public schools proceeds from this point of view. Religion is not ruled out of the curriculum because it is opposed to other disciplines. There are, however, other issues opened up by the various writers. The problem may be broken down into these specific questions:

1. Is religious teaching necessary in view of the attention given by the public schools to character education?
2. Is religious education feasible in view of the widespread acceptance of the principle of separation between church and state?
3. Is religious instruction desirable in view of (1) the sectarian divisions and separate faiths which characterize religious groups and (2) the difficulty in arriving at

an agreement as to what constitutes religious teaching?

While the papers are chiefly directed to matters of method and procedure,



the question of why religion need be related to the public-school course of study is touched upon. Rev. Backus seems to have met with isolated instances where persons wished to capture a community for their particular doctrine by promoting the teaching of religion during public school hours. Certainly such a purpose is not countenanced by the interdenominational and interfaith agencies interested in the weekday religious education movement.

Mr. Lewis regards religious teaching as quite unnecessary in connection with the schools or anywhere else. His alternative is simple, "Give us knowledge and sense of understanding and a high order of morality will result." This sounds curiously like a doctrine of perfectionism bordering perilously upon religion. Was it not an ancient Biblical moralist who wrote: "Get wisdom; yea with all thy getting, get understanding," though even he did not suggest that wisdom alone brought morality.

All will agree that character education has held the attention of public-school men since long before 1918, when this term came into common

use. State Superintendent Clement T. Malan does not attempt to show that this aspect of education is adequately cared for, but his analysis of the program in Indiana's schools indicates commendable scope and content. He rightly suggests that, "The whole point in all character-building efforts is to train the pupil mentally to make the proper ethical responses to situations confronting him in his school and community life and later in his adult experience." Doubtless he would agree that practice in making these responses so that habit patterns are established is also a part of the program.

Yet, if all Indiana's schools were carrying out an emphasis upon character education such as Dr. Malan describes, following plans suggested in "Character Education Through the Curriculum," this still would not obviate the need for some attention to the role of religion in character development. This is strongly implied in President Ralph N. Tiley's interpretation of the State Teachers College program and specifically set forth in this declaration:

"I believe that religion (in the highest sense of the word) should be emphasized in the education of teachers because I want the American democracy to live. It is my firm conviction that democracy can not succeed without religion . . . If we ever learn to live together in happiness and in peace, religion must pervade the whole cultural atmosphere . . . It must bind the home, the church, the school, industry, and government into a new community where love, tolerance, goodwill, and spirit of helpfulness prevail."

Yes, from one point of view these are traits of character to be developed by example, guidance, direct instruction, and evaluation of experience. But that which gives to these traits worth and meaning is the belief that persons have significance because they are all "children of one Father, God." And this is the teaching of the Hebrew-Christian religion.

It would seem that Rev. Petrie

¹ John Clarence Petrie, "Science and Religion: A Partnership," *The Teachers College Journal*, Vol. XIV, p. 125, (July, 1943).

is right when he says, "America was founded on religious principles." One may seriously question, "Can we go on making secular studies obligatory, as though life or death depended upon them, while relegating religion, the great character-making agency, to backwaters?"

But is religious education feasible? Admittedly there are serious problems to be solved if the unifying influence of our public schools, correctly stressed by both Rev. Backus and Mr. Lewis, is to continue to be effective. Perhaps these men are right in their fears that a sharp definition of groups under a program of weekday religious education will lead to class or race prejudice, sectarian conflicts, and other undesirable attitudes.

Yet any venture implies risks. These can be lessened by careful planning, foresight, and intelligent leadership. The history of weekday religious instruction since 1915 does not bear out the apprehension which has been expressed. Dayton, Ohio; Oak Park, Illinois; and Royal Oak, Michigan, all have more than twenty years of experience upon which to draw. These communities report no such undesirable outcomes. On the contrary, interfaith and interdenominational understanding has been broadened; class prejudice has been reduced.

After all, we must now become more explicit about what is meant by "separation between church and state." Religion bulks large in the wartime program of our government in its provision for chaplains and in the peacetime program of government institutions, with their formal religious exercises. None of these activities has lessened the freedom of denominations to declare the truth as they see it, nor has it made government subject to one or more churches. Again, the history of the movement has indicated careful attention to the functions of the schools and of the religious agencies, with no evidence of conflict between them.

The last question concerns sectarianism, which certainly offers poor organizational structure for a program

of religious education, and the nature of the religious teaching which is advocated. Mr. Southcott presents an interesting overview of the interaction between religion and education in the past and well underscores this defect of religion, divided and sub-divided within itself. It is possible that his counsel that "... religion, without devaluating its spiritual ideals, should come down to earth," would be carried out by just such a process as the weekday religious-education program contemplates. For in communities where denominations have pooled their physical resources and leadership, individual churches have been strengthened, not at the expense of each other, but by the enriched religious life of the community as a whole.

Nor is the problem of the content of instruction in such classes an insuperable one. Rev. Petrie's view should find wide support, when he suggests that even though a community-school program might not stress the interpretation of the Bible which he himself would advocate; nevertheless, it were better for his teachers to fill in particular details than to have a large part of the school population religiously illiterate.

All should agree with Dr. Leuba that public schools must not be used "for the propagation of the doctrines of any sect thriving among us," though many will question that because of their concept of God, the churches are less competent to develop impulsions of ethical behavior. True, Dr. Leuba has shown impatience with the notion of ethical values in worship in other writings apart from his present comment regarding Dr. Millikan, chiefly because it is difficult to observe data concerning worship under a microscope. A considerable body of opinion exists, however, maintaining that the Wesleyan revival of the Eighteenth Century, to take a single page from history, not only grew out of vital worship experiences, but was also productive of well authenticated instances of resultant ethical conduct, both individ-

ual and community-wide in character.

From my point of view, religious instruction under supervision of religious agencies within the time schedule of the public school is necessary if the social order envisaged by our nation's founders is to develop; it is feasible under our Constitution wherever the democratic processes of organizing the program are employed; it is desirable precisely to the extent that the historical, social, and ethical approaches are employed — the theological, doctrinal, and devotional approaches being left to the more intimate circle of each church fellowship.

I have centered attention upon aspects of the weekday religious-education problem because this is the area where controversy is most vigorous. Dr. McKown's analysis of the use of extracurricular activities to the end that character be enriched deserves close reading. He has crystallized pages of material in this field in his thirteen points and, incidentally, reveals disciplined thinking in not extending the list to fourteen! The counsel with which he closes: "Those of us who love these activities should be at one and the same time their most severe and their most intelligent critics," is one which he himself rigorously applies.

It is well that in Dr. Malan's article, and again in the discussion of "Sex Education" by Dr. Shannon, some practical guidance in character training be offered. The latter article, with its wise counsel to answer questions as they arise to the extent that curiosity is satisfied, might well be generalized in respect to other areas of ethical instruction. Perhaps the failure of some character education could be attributed to "too much, too often, and too long," especially as relates to direct moral instruction.

I am impressed by the manifest forthrightness and sincerity with which the papers have been written. They offer a sound basis for the ultimate choice of action by each community in true democratic fashion — find the facts, weigh the data, make the decision, act.

Tirey . . .

(Continued from page 57)

ter viewpoint I disagree. The so-called realist may say the purpose of a state teachers college is to educate teachers; and since religion has no place in the public-school curriculum, it should have little importance in a college created to train teachers. He may further add that if a student wants religion, let him get it in his church or church school. The brevity of this article does not permit an adequate answer to this viewpoint. However, a few words may be added on the side of religion.

I believe that religion (in the highest sense of the word) should be emphasized in the education of teachers because I want the American democracy to live. It is my firm conviction that democracy can not succeed without religion. When our American way of life was established, the Bible and Christianity were the cornerstone of the structure. Religion is the mother of the school and college; the founder of hospitals for the benefit of the sick and the suffering; the creator of orphans' homes for helpless children; the fostering parent of institutions for the aged and the unfortunate; it has purified politics where it has been given a chance; it will be a guiding force at the peace table, if it is not ruled out, to bring the four freedoms to mankind. George Washington knew the value of religion in human relations when he said: "Religion and morality are indispensable supports (of political prosperity) . . . And let us with caution indulge the supposition that morality can be maintained without religion." It does not seem possible that all of these institutions which have been mothered and fostered by religion can continue to exist without its influence. The prospective teacher must go into the community equipped with knowledge, skills, and attitudes necessary for effective leadership. This leadership must be felt in the homes, churches, and in local governmental affairs if the teacher is to meet the challenge for building a bet-

ter world. Not in the least of the equipment will be the attitudes and convictions that are greatly influenced by religion. If we ever learn to live together in happiness and in peace, religion must pervade the whole cultural atmosphere. A world of conflict can not be converted into a world of har-

Malan . . .

(Continued from page 58)

this boy's gesture. Then I saw the flag being raised across the street on the school flag staff. To me, it was a spiritual experience — this dramatization of the American public school, the flag unfurled above it, and the school boy "traffic cop" expressing his respect for the flag by his posture. I pondered that that boy and thousands upon thousands of others whom he symbolized, could not but be influenced to love and respect our national flag by this daily salute. His physical gestures were expressing a mental attitude. The very form and act of respect was arousing in the boy the feeling of respect in his soul. Would such a boy with such training ever be willing to see our Stars and Stripes insulted?

While, as we have indicated, it is not possible to offer a rigid formula of procedure to all teachers (because no two pupils can ever have fully identical experiences, and no two communities are ever exactly alike), still the emphasis upon character education should be universal and constant. In some instances, as just noted in the above illustration of the boy saluting the flag, however, the means of character training can be specific and concrete. The whole point in all character-building efforts is to train the pupil mentally to make the proper ethical responses to situations confronting him in his school and community life, and later in his adult experiences. While granting that each community has its own peculiar background, its own traditions and standards, its own religious atmosphere, and its own peculiar vocational and inter-community relationships, there

mony unless religion gets control of the atmosphere in which we live and move and have our being. It must bind the home, the church, the school, industry, and government into a new community where love, tolerance, goodwill, and the spirit of helpfulness prevail.

are at the same time, certain constant moral values which are always inherent in each life-situation arising in any given community. Thus, it is obvious, that character education must be broad enough to cover the universally accepted moral values involved in the variety of life situations which the pupils will meet wherever he lives, and also the particular community demands arising from the peculiar background of the locality. The initiative and resourcefulness of a well-trained teaching personnel can be depended upon to make the necessary adaptations in the character-building process to meet the local needs without sacrifice of the major objectives.

Perpetuity of our democracy rests very definitely upon the type of character of its everyday citizen. Character education must continue to remain, as it has always been, a very important cornerstone of our nation. In accepting their responsibilities for helping to train Indiana's 700,000 boys and girls for intelligent, loyal American citizenship under current conditions, the teachers of Indiana must realize the tremendous importance of stressing a broad program of character education. The home, school, church, and community must work together in molding the character of American youth. By example, by precept, by attitude, and by resourceful utilization of the many opportunities arising in everyday school situations, each teacher in Indiana can make an important contribution to the quality of character of our future citizens.

Education? Yes. But what do you mean by it? Fancy chatter, or Life?

— Elsie Robinson

